Hitopadesha - Panchashloki

(Sri VadiRaja virachita)

Hitopadesha (Panchashloki) is a concise, five-verse Sanskrit hymn by the 16th-century Dvaita philosopher and eminent saint, Sri Vadiraja Tirtharu, that offers a summary of essential moral and spiritual advice for humanity.

In this short yet potent hymn, Sri Vadirajaru distills the essence of Vedic teachings into a few simple, practical instructions for leading a virtuous and spiritually fulfilling life.

The core message encourages a life centered on devotion to Bhagawan Vishnu and ethical conduct. Sri Vadirajaru emphasizes that by following these simple truths, one can achieve everything in life.

Key Teachings...

The five verses cover the following core tenets:

Devotion to Vishnu: Mankind is encouraged to pray to Lord Vishnu and engage in devotional practices.

Moral Purity: It advises the abdication of negative qualities such as lust, anger, and greed.

Spiritual Practices: The hymn recommends listening to Lord Vishnu's stories, having the darshan (sight) of his idol, partaking in Tulasi Tirtha (sacred water with basil), and eating Naivedya (food offerings to the deity).

Compassion and Fellowship: Vadirajaru urges his followers to show mercy to all creatures, protect those who are distressed, and seek the company of sajjanas (virtuous people).

Meditation: The practice of meditating on the name of Lord Narayana is highlighted as a path to fulfillment.

This hymn is a testament to Sri Vadirajaru's ability to present complex spiritual concepts in a simple and accessible manner for the benefit of all humanity.

The lyrics and its meaning...

स्मर कृष्णं भज हरिं नम विष्णुं श्रयाच्युतम् ।
त्यज कामं जहि क्रोधं जहि मोहं भवालयम् ॥

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ಸ್ಮರ ಕೃಷ್ಣಂ ಭಜ ಹರಿಂ ನಮ ವಿಷ್ಣುಂ ಶ್ರಯಾಚ್ಯುತಂ
ತ್ಯಜ ಕಾಮಂ ಜಹಿ ಕ್ರೋಧಂ ಜಹಿ ಮೋಹಂ ಭವಾಲಯಂ

ಸ್ಮರ ಕೃಷ್ಣಂ ಭಜ ಹರಿಂ ನಮ ವಿಷ್ಣುಂ ಶ್ರಯಾಚ್ಯುತಂ
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smara kṛṣṇaṃ bhaja hariṃ nama viṣṇuṃ śrayācyutam
tyaja kāmaṃ jahi krodhaṃ jahi mohaṃ bhavālayam…1..

Always (nirantara) do smarana of Krishna roopi Hari;
Do bhajana of Hari naamaka Paramatma;
Do namaskara to Vishnu (bow to HariSarvottama);
Take shelter (refuge) in Achyuta;
Discard lust;
control anger;
control moha (moha in samsaara) - infatuation;

शृणु शौरिकथाः पुण्याः पश्य श्रीपतिविग्रहम् ।
जिघ्र श्रीपादतुलसीम् स्पृश वैकुण्ठवल्लभम् ॥ २॥

ಶೃಣು ಶೌರಿಕಥಾಃ ಪುಣ್ಯಾಃ ಪಶ್ಯ ಶ್ರೀಪತಿವಿಗ್ರಹಂ .
ಜಿಘ್ರ ಶ್ರೀಪಾದತುಲಸೀಂ ಸ್ಪೃಶ ವೈಕುಂಠವಲ್ಲಭಂ .. ೨..

శృణు శౌరికథాః పుణ్యాః పశ్య శ్రీపతివిగ్రహం .
జిఘ్ర శ్రీపాదతులసీం స్పృశ వైకుంఠవల్లభం .. 2..

śṛṇu śaurikathāḥ puṇyāḥpaśya śrīpativigraham .
jighra śrīpādatulasīm spṛśa vaikuṇṭhavallabham .. 2..

Always listen to the blissful tales (punya katha) of valor of Paramaatma (Example - Mahabharata, Ramayana, Bhagavatha).

Keep looking at the icons/form of Paramatma Lakshmipati;
Everyday inhale the essence of thulasi offered to the feet of Paramaatma.

Touch the pious Saligrama/other icons of Paramatma Vishnu the Lord of Vaikunta kept in your house.

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Related subhashita...

प्रातः द्यूतप्रसंगेन मध्याह्ने स्त्रीप्रसंगतः ।
रात्रौ चोर प्रसंगेन कालो गच्छति धीमताम् ॥

सुबह को द्यूत प्रसंग से (महाभारत पढकर), दोपहर को स्त्री प्रसंग से (रामायण पढकर), (और) रात को चोर प्रसंग से (भागवत पढकर) बुद्धिमान लोगों का समय व्यतीत होता है ।

"In the morning, the intelligent (wise) spend their time with tales of gambling (by reading the Mahabharata); in the afternoon, with tales of women (by reading the Ramayana); and at night, with tales of thievery (by reading the Bhagavatam)."

"This verse is essentially a symbolic way for intelligent people to spend their time in the study of great scriptures."

In a related analogy from Paapavimochana (Duritaapahara) Stotram, Sri Vijayeendra Theertharu says...

shravane shravaNAya satkathAyA na yatete tava puNyakIrtanasya |

api tu vyabhichAralokavArt AshravaNArthaM bhavataH suvistR^ite. addhA ||

My ears are not trying to listen the sin removing sathkatha/punya keerthanas of Lord Sri Hari instead it is showing interest in listening to the matters related to Anachara; durachara and vyabhichara that take place in the society.

One more analogy from Paapavimochana (Duritaapahara) Stotram where, Sri Vijayeendra Theertharu says...

na hi nAsikayA kadA.api viShNoH padapadmArpitapuShp agandhabuddhiH |

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kamalesha bhavAmi kintu viShNoshcharaNAnarp itapuShpagandhab uddhiH ||

My nose never smelts the fragrance of nirmalya flowers (Thulasi) that are offered at the lotus feet of Vishnu instead, I have been smelling such flowers that are unfit for your worship.

भुङ्क्ष्व केशवनैवेद्यं तिष्ठ माधवमन्दिरे ।
जपन्नारायणमनुं पठ तन्नाममङ्गलम् ॥ ३॥

ಭುಂಕ್ಷ್ವ ಕೇಶವನೈವೇದ್ಯಂ ತಿಷ್ಠ ಮಾಧವಮಂದಿರೇ .
ಜಪನ್ನಾರಾಯಣಮನುಂ ಪಠ ತನ್ನಾಮಮಂಗಲಂ .. ೩..

భుంక్ష్వ కేశవనైవేద్యం తిష్ఠ మాధవమందిరే .
జపన్నారాయణమనుం పఠ తన్నామమంగలం .. 3..

bhuṅkṣva keśavanaivedyaṃ tiṣṭha mādhavamandire .
japannārāyaṇamanuṃ paṭha tannāmamaṅgalam .. 3..

Eat the offering (naivedya) to Keshava (Vishnu),
reside in the temple of Madhava;
meditate on the mantra of Narayana, and
read/recite His auspicious names.

In a related analogy from Paapavimochana (Duritaapahara) Stotram, Sri Vijayeendra Theertharu says...

udaraM mama dhik.h shaThasya viShNvarpitapUtAnna vivarjitaM nitAntaM |

yadapUtatarAsamarpa NIyAdhamavR^ intAkapalANDupUr vabhAgghi ||

My stomach is filled with foods which are not offered (naivedya) to You, rather it is filled with impure (apavitra)/prohibited ones'.

Further Sri Vijayeendraru says...

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nR^ihare.achyuta mAdhavesha dAmodara
kR^iShNetimukhAMsta vAbhidhaughAn. h |

na hi kIrtayatIha me kujihvA.api tu durli~NgabhagAMkitA n.h
kushabdAn.h ||

My sinful tongue is not uttering the auspicious names of Lord SriHari like Narahari (Nrusimha); Krishna; Madhava; Govinda; Narahari, etc, instead it utters inauspicious and sinful words which are dancing on my tongue.

In a related analogy from Dwadasa Stotra, Sri Madhvacharyaru says...

सन्ततं चिन्तयेऽनन्तं अन्तकाले विशेषतः
नैवोदापुः गृणन्तोऽन्तं यद्गुणानां अजादयः ॥

ಸಂತತಂ ಚಿಂತಯೇಽನಂತಂ ಅಂತಕಾಲೇ ವಿಶೇಷತಃ
ನೈವೋದಾಪುಃ ಗೃಣಂತೋಽಂತಂ ಯದ್ಗುಣಾನಾಂ ಅಜಾದಯಃ ||

saMtataM chiMtayE~naMtaM aMtakAlE vishEShataH
naivOdApuH gRuNaMtO&MtaM yadguNAnAM ajAdayaH ||

SANTATAM CHINTAYE...?

Always, sarvakaala sarvavastha, in every condition, contemplate, think, focus....on whom?

Anantha the Supreme God Vishnu....

should always be contemplated especially
during Antakaala (at the time of/in anticipation of death)

Does this happen all by itself ? No!

One has to have the #abhyasa of doing Hari chintana satatam always.

Then, hari chintana at will,

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Then hari chintana even though there is disturbances around,

Then hari chintana oblivious of Disturbance around,

This comes only by practice.

Bhagawan VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary.

स्मर्तव्य सततं विष्णुर्विस्मर्तव्यो न चातुचित्|
सर्वे विधिनिषेधा: स्युरेतरोरेव किङ्करा: || 28||
~ श्रीमदानान्दतीर्थभगवत्पादाचार्या: (सदाचारस्मृति:)

Remembering Sri Vishnu is the only vidhi, forgetting him is the only Nishedha. The philosophical purport behind all other austerities /Vidhi-Nishedhas is the above golden rule (which is to remember him while performing any activity) .

ಶ್ರೀ ವಿಷ್ಣುವನ್ನು ಸ್ಮರಿಸುವುದೊಂದೇ ವಿಧಿ, ಅವನನ್ನು ಮರೆಯುವುದೇ ನಿಷೇಧ. ಎಲ್ಲಾ ಇತರ ವಿಧಿ ನಿಷೇಧಗಳ ಹಿಂದಿನ ತಾತ್ವಿಕ ಉದ್ದೇಶವು ಮೇಲಿನ ಈ ನಿಯಮವಾಗಿದೆ. ಯಾವುದೇ ಕರ್ಮಾನುಷ್ಠಾನವನ್ನು ನಿರ್ವಹಿಸುವಾಗ ಶ್ರೀ ಹರಿಯನ್ನು ನೆನಪಿಟ್ಟುಕೊಳ್ಳಬೇಕು.

पाहि प्रपन्नजनतां ब्रूहि तथ्यं हितं नृणाम् ।
देहि काङ्क्षितं अर्थिभ्योः याहि सज्जनसङ्गतिम् ॥ ४॥

ಪಾಹಿ ಪ್ರಪನ್ನಜನತಾಂ ಬ್ರೂಹಿ ತಥ್ಯಂ ಹಿತಂ ನೃಣಾಂ.
ದೇಹಿ ಕಾಂಕ್ಷಿತಂ ಅರ್ಥಿಭ್ಯೋಃ ಯಾಹಿ ಸಜ್ಜನಸಂಗತಿಂ.. ೪..

పాహి ప్రపన్నజనతాం బ్రూహి తథ్యం హితం నృణాం .
దేహి కాంక్షితం అర్థిభ్యోః యాహి సజ్జనసంగతిం .. 4..

pāhi prapannajanatāṃbrūhi tathyaṃhitaṃ nṛṇām .
dehi kāṅkṣitaṃarthibhyoḥyāhi sajjanasaṅgatim .. 4..

Protect those who seek refuge,

Speak the truth and words beneficial to the people.
Give the desired things to the needy, and
associate with good people (Sajjana saangatya)

Related Subhashita...

विद्या विवादाय धनं मदाय शक्तिः परेषां परपीडनाय ।
खलस्य साधोः विपरीतमेतत् ज्ञानाय दानाय च रक्षणाय ||

ವಿದ್ಯಾ ವಿವಾದಾಯ ಧನಂ ಮದಾಯ ಶಕ್ತಿಃ ಪರೇಷಾಂ ಪರಪೀಡನಾಯ ।
ಖಲಸ್ಯ ಸಾಧೋಃ ವಿಪರೀತಮೇತತ್ ಜ್ಞಾನಾಯ ದಾನಾಯ ಚ ರಕ್ಷಣಾಯ ||

విద్యా వివాదాయ ధనం మదాయ శక్తిః పరేషాం పరపీడనాయ ।
ఖలస్య సాధోః విపరీతమేతత్ జ్ఞానాయ దానాయ చ రక్షణాయ ||

A crooked man's (Durjan) Knowledge (Vidya) is used by him only for the arguments (VivaAd),

his Wealth (Dhanam) results in him becoming an egoistic (Madaaya) person and

his Power (Shakthi) is used just to trouble others (Paripidaanaaya).

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The opposite is true for a good man (sajjana).
His Knowledge (Vidya) is used for good purposes,
his wealth is used to donate (Daanaaya) it to others and
his power/might is used to protect (Rakshanaaya) the weak...

कुरु भूतदयां नित्यं चर धर्ममहर्निशम् ।
जानीहि नित्यमात्मानं अवेह्यन्यद्धि नश्वरम् ॥ ५॥

ಕುರು ಭೂತದಯಾಂ ನಿತ್ಯಂ ಚರ ಧರ್ಮಮಹರ್ನಿಶಂ .
ಜಾನೀಹಿ ನಿತ್ಯಮಾತ್ಮಾನಂ ಅವೇಹ್ಯನ್ಯದ್ಧಿ ನಶ್ವರಂ .. ೫..

కురు భూతదయాం నిత్యం చర ధర్మమహర్నిశం .
జానీహి నిత్యమాత్మానం అవేహ్యన్యద్ధి నశ్వరం .. 5..

kuru bhūtadayāṃnityaṃcara dharmamaharniśam .
jānīhi nityamātmānaṃavehyanyaddhi naśvaram .. 5..

Have compassion for all beings always,
practice righteousness day and night;
know the eternal soul, and
understand that everything else is perishable.

पञ्चश्लोकीमिमां शश्वत् पठ धारय चिन्तय ।
एतावान् सर्ववेदार्थः समासेन निरूपितः ॥ ६॥

ಪಂಚಶ್ಲೋಕೀಮಿಮಾಂ ಶಶ್ವತ್ ಪಠ ಧಾರಯ ಚಿಂತಯ .
ಏತಾವಾನ್ ಸರ್ವವೇದಾರ್ಥಃ ಸಮಾಸೇನ ನಿರೂಪಿತಃ .. ೬..

పంచశ్లోకీమిమాం శశ్వత్ పఠ ధారయ చింతయ .
ఏతావాన్ సర్వవేదార్థః సమాసేన నిరూపితః .. 6..

pañcaślokīmimāṃśaśvat paṭha dhāraya cintaya .
etāvān sarvavedārthaḥsamāsena nirūpitaḥ .. 6..

The final verse emphasizes that understanding and internalizing these five verses is equivalent to understanding the entire import of the vast Vedic scriptures.

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The devout should move beyond mere recitation (paṭha), through memorization (dhāraya), to deep contemplation (cintaya).

This meditation is intended to fully internalize the philosophical truths presented in those five verses as the ultimate goal of Vedic study.

The five verses (rendered by Sri VadiRajaru) preceding this one contain the very essence of the Dvaita philosophy.

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥ (महाभारतम्)

इति श्रीमद्वादिराजपूज्यचरणविरचितः
हितोपदेशः सम्पूर्णः ।

ನಾಸ್ತಿ ನಾರಾಯಣಸಮಂ ನ ಭೂತಂ ನ ಭವಿಷ್ಯತಿ .
ಏತೇನ ಸತ್ಯವಾಕ್ಯೇನ ಸರ್ವಾರ್ಥಾನ್ ಸಾಧಯಾಮ್ಯಹಂ .. (ಮಹಾಭಾರತಂ)

ಇತಿ ಶ್ರೀಮದ್ವಾದಿರಾಜಪೂಜ್ಯಚರಣವಿರಚಿತಃ
ಹಿತೋಪದೇಶಃ ಸಂಪೂರ್ಣಃ

నాస్తి నారాయణసమం న భూతం న భవిష్యతి .
ఏతేన సత్యవాక్యేన సర్వార్థాన్ సాధయామ్యహం'' .. (మహాభారతం)

ఇతి శ్రీమద్వాదిరాజపూజ్యచరణవిరచితః హితోపదేశః సంపూర్ణః

nāsti nārāyaṇasamaṃ na bhūtaṃ na bhaviṣyati.
etena satyavākyena sarvārthān sādhayāmyaham''
(mahābhāratam)

There is no one equal to Bhagawan Narayana, nor has there been in the past, nor will there ever be in the future. By this statement of truth, I achieve/accomplish all my objectives/desires.

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This verse emphasizes the supreme and unique position of Lord SriManNarayana (Vishnu) as the ultimate deity in the universe, asserting that His preeminence is an eternal truth by which one can accomplish anything.

iti śrīmadvādirājapūjyacaraṇaviracitaḥ
hitopadeśaḥsampūrṇaḥ.

naham karta harih karta

Hari Sarvottama – Vaayu Jeevottama

श्रीमद्वादिराजस्य हितोपदेशः अथवा पञ्चश्लोकी

स्मर कृष्णं भज हरिं नम विष्णुं श्रयाच्युतम् ।
त्यज कामं जहि क्रोधं जहि मोहं भवालयम् ॥ १॥

शृणु शौरिकथाः पुण्याः पश्य श्रीपतिविग्रहम् ।
जिघ्र श्रीपादतुलसीम् स्पृश वैकुण्ठवल्लभम् ॥ २॥

भुङ्क्ष्व केशवनैवेद्यं तिष्ठ माधवमन्दिरे ।
जपन्नारायणमनुं पठ तन्नाममङ्गलम् ॥ ३॥

पाहि प्रपन्नजनतां ब्रूहि तथ्यं हितं नृणाम् ।
देहि काङ्क्षितं अर्थिभ्योः याहि सज्जनसङ्गतिम् ॥ ४॥

कुरु भूतदयां नित्यं चर धर्ममहर्निशम् ।
जानीहि नित्यमात्मानं अवेह्यन्यद्धि नश्वरम् ॥ ५॥

पञ्चश्लोकीमिमां शश्वत् पठ धारय चिन्तय ।
एतावान् सर्ववेदार्थः समासेन निरूपितः ॥ ६॥

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥ (महाभारतम्)

इति श्रीमद्वादिराजपूज्यचरणविरचितः हितोपदेशः सम्पूर्णः ।

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ಶ್ರೀಮದ್ವಾದಿರಾಜಸ್ಯ ಹಿತೋಪದೇಶಃ ಅಥವಾ ಪಂಚಶ್ಲೋಕೀ

ಸ್ಮರ ಕೃಷ್ಣಂ ಭಜ ಹರಿಂ ನಮ ವಿಷ್ಣುಂ ಶ್ರಯಾಚ್ಯುತಂ .
ತ್ಯಜ ಕಾಮಂ ಜಹಿ ಕ್ರೋಧಂ ಜಹಿ ಮೋಹಂ ಭವಾಲಯಂ .. ೧..

ಶೃಣು ಶೌರಿಕಥಾಃ ಪುಣ್ಯಾಃ ಪಶ್ಯ ಶ್ರೀಪತಿವಿಗ್ರಹಂ .
ಜಿಘ್ರ ಶ್ರೀಪಾದತುಲಸೀಂ ಸ್ಪೃಶ ವೈಕುಂಠವಲ್ಲಭಂ .. ೨..

ಭುಂಕ್ಷ್ವ ಕೇಶವನೈವೇದ್ಯಂ ತಿಷ್ಠ ಮಾಧವಮಂದಿರೇ .
ಜಪನ್ನಾರಾಯಣಮನುಂ ಪಠ ತನ್ನಾಮಮಂಗಲಂ .. ೩..

ಪಾಹಿ ಪ್ರಪನ್ನಜನತಾಂ ಬ್ರೂಹಿ ತಥ್ಯಂ ಹಿತಂ ನೃಣಾಂ .
ದೇಹಿ ಕಾಂಕ್ಷಿತಂ ಅರ್ಥಿಭ್ಯೋಃ ಯಾಹಿ ಸಜ್ಜನಸಂಗತಿಂ .. ೪..

ಕುರು ಭೂತದಯಾಂ ನಿತ್ಯಂ ಚರ ಧರ್ಮಮಹರ್ನಿಶಂ .
ಜಾನೀಹಿ ನಿತ್ಯಮಾತ್ಮಾನಂ ಅವೇಹ್ಯನ್ಯದ್ಧಿ ನಶ್ವರಂ .. ೫..

ಪಂಚಶ್ಲೋಕೀಮಿಮಾಂ ಶಶ್ವತ್ ಪಠ ಧಾರಯ ಚಿಂತಯ .
ಏತಾವಾನ್ ಸರ್ವವೇದಾರ್ಥಃ ಸಮಾಸೇನ ನಿರೂಪಿತಃ .. ೬..

ನಾಸ್ತಿ ನಾರಾಯಣಸಮಂ ನ ಭೂತಂ ನ ಭವಿಷ್ಯತಿ .
ಏತೇನ ಸತ್ಯವಾಕ್ಯೇನ ಸರ್ವಾರ್ಥಾನ್ ಸಾಧಯಾಮ್ಯಹಂ ..
(ಮಹಾಭಾರತಂ)

ಇತಿ ಶ್ರೀಮದ್ವಾದಿರಾಜಪೂಜ್ಯಚರಣವಿರಚಿತಃ

ಹಿತೋಪದೇಶಃ ಸಂಪೂರ್ಣಃ

శ్రీమద్వాదిరాజస్య హితోపదేశః అథవా పంచశ్లోకీ

స్మర కృష్ణం భజ హరిం నమ విష్ణుం శ్రయాచ్యుతం .
త్యజ కామం జహి క్రోధం జహి మోహం భవాలయం .. 1..

శృణు శౌరికథాః పుణ్యాః పశ్య శ్రీపతివిగ్రహం .
జిఘ్ర శ్రీపాదతులసీం స్పృశ వైకుంఠవల్లభం .. 2..

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భుంక్ష్వ కేశవనైవేద్యం తిష్ఠ మాధవమందిరే .
జపన్నారాయణమనుం పఠ తన్నామమంగలం .. 3..

పాహి ప్రపన్నజనతాం బ్రూహి తథ్యం హితం నృణాం .
దేహి కాంక్షితం అర్థిభ్యోఃయాహి సజ్జనసంగతిం .. 4..

కురు భూతదయాం నిత్యం చర ధర్మమహర్నిశం .
జానీహి నిత్యమాత్మానం అవేహ్యన్యద్ధి నశ్వరం .. 5..

పంచశ్లోకీమిమాం శశ్వత్ పఠ ధారయ చింతయ .
ఏతావాన్ సర్వవేదార్థఃసమాసేన నిరూపితః .. 6..

నాస్తి నారాయణసమం న భూతం న భవిష్యతి .
ఏతేన సత్యవాక్యేన సర్వార్థాన్ సాధయామ్యహం" ..
(మహాభారతం)

ఇతి శ్రీమద్వాదిరాజపూజ్యచరణవిరచితఃహితోపదేశఃసంపూర్ణః .

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